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CONTINUATION COMMITTEE  
A BRIEF ACCOUNT  
OF THE North American Section

COLONIAL AND CONTINENTAL

CHURCH SOCIETY

and its Work

JAN

1912



Colonial and Continental Church Society  
9 SERJEANTS' INN, FLEET STREET, LONDON, E.C.

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# Colonial and Continental Church Society.

*Established 1823. Incorporated 1887.*

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# Colonial and Continental Church Society.



THE double name of this Society speaks of its two-fold work, viz. : the work in the Colonies and upon the Continent. There are those who visit the Continent during the summer months for pleasure, and those who go there in search of health. This por-

tion of the work is self-supporting. In addition to these there are colonies of English working people who have been there for some years, and to each of these classes the chaplains of this Society are ministering, and a work is being done by them which is being greatly blessed of God. We will not say more about this part of the work now, but turn at once to the Colonial operations, which are by no means self-supporting, and need all our prayers, all our sympathy, and all our help.

The Society was brought into existence in 1823 by an Englishman named Samuel Codner, a native of Devonshire, who made his fortune in Newfoundland, and who, when returning to this country, was



CHURCH IN THE BACKWOODS OF CANADA.

shipwrecked. The masts of the ship were swept away and the vessel laid upon her side for fully five-and-twenty minutes. It was during this time that Mr. Codner pleaded earnestly with God to spare his

life, and he vowed that if his prayer was answered he would devote his fortune to the extension of our Lord's kingdom on earth. It pleased God to answer his prayer, and after reaching his own country in safety, one of the first things he did was to attend a meeting of the Bible Society, the result of which was that he devoted his fortune to the sending out the Gospel to Newfoundland.

The Society was first known as The Newfoundland School Society.

Then, in 1835, a Colonel Irwin came over from Australia deeply impressed with the wickedness and vice he had seen there, and he appealed to the Societies in London to send out clergymen to them ; but he was met with the reply, " We have not the men, and we have not the means," and Colonel Irwin himself became the founder of what was known as the Western Australian Missionary Society. After a time, in 1851, these two Societies became amalgamated, and were known under the name of the Colonial Church and School Society. Some years after this, in 1861, the work upon the Continent of Europe having developed to a very large extent, it was felt that it should be included in the name of the Society, and thus we have what is to-day the "Colonial and Continental Church Society."

The chief aim and object of the Society is to minister to British residents in the Colonies, on the Continent, and elsewhere, and *when* we think of the nine millions of English people outside England at this time in Canada and Australia alone, and the stream of emigrants constantly leaving our shores in the summer time to increase this vast population, our hearts must go out to



A LOG SHANTY.

them in sympathy and concern for their spiritual and eternal welfare.

During the year 1897 no less than 213,280 emigrants left our shores for the Colonies, and out of this number 146,460 were of British and Irish origin. These are *our own countrymen* ; they are our brothers and our sisters, and they have indeed a

claim upon us in England to help them in their far-off homes. The Society is at work in no less than twenty-eight Colonial dioceses, its system enabling it to cover a very large extent of ground. There are places where there are churches, and clergy, and organisations, as we have at home—as Melbourne and Sydney, Montreal and Toronto; and there are partially settled districts which are under the charge of clergymen of this Society, and where there are wooden churches, something like the one represented at the beginning of this account. The clergyman in each district is responsible for the services in two, three, or four of these churches on the Sunday, and it is no uncommon thing for a clergyman to ride thirty or forty miles upon the Sunday, in order to conduct the services for which he is responsible, and to ride fifty or sixty miles on the week-day in order to visit the people committed to his care.

But while we think of the settled and partially settled districts, we must not forget that there are *thousands* of our fellow-countrymen far removed from districts such as we have mentioned, some of whom have not seen the face of a clergyman from the day they entered upon their new homes. It is for these we desire especially to enlist your sympathy and help.

Some little time since, a lady was

speaking to the writer, and told him something of the state of our own English people in the neighbourhood of the Rocky Mountains, with no church and no minister, and sorely needing some one to go



FARM-HOUSE, AND BARN IN THE DISTANCE.

and preach to them the “old Gospel,” ever new, and to lead them to Jesus.

When they go out they have to build themselves a home, and gather round them the necessities of life, and the picture (on page 8) represents a log hut, the first kind of dwelling which a settler erects. By-and-by, as things progress with him

and he prospers, he desires another and better dwelling. The next engraving shows you a small farmhouse with barn beyond.

As soon as a settlement is able to contribute something towards the stipend of a clergyman to reside amongst them and minister to them, the Society, if possible, makes a grant from its funds towards his support, and the ministrations of the Church are extended to them. There are, however, numerous appeals which reach the Committee for help in this way which it is impossible to respond to through want of funds. It is most essential to maintain the existing stations and agencies, which are not, and cannot be for years to come, in anything like a state of independence, and yet there are many places waiting for a clergyman, and we fear will have to wait, unless more help comes to the Society.

The first efforts to obtain a place for holding services results in a rude kind of building, merely a log hut (as in the picture on next page), which is made to answer the purpose of a school-house and church.

And now, dear readers, we trust we have interested you somewhat in the work of this Society among our people abroad, and we desire earnestly to enlist your sympathy and help. Who will help

in this good work for God? Who will become a subscriber to our funds? Who will take a collecting box or a collecting card, and seek to send out the good news of salvation, through Jesus, to those who have



LOG SCHOOL-HOUSE AND CHURCH.

been long waiting for it? If we love Him who gave His life for us, we are sure our hearts will go out in love to our fellow-creatures, and we shall seek to do our utmost for their spiritual and eternal welfare.

## Association Secretaries.

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IRELAND: Rev. R. WILKES GOSSE, M.A., 20 Chelmsford  
Road, Leeson Park, Dublin.

The aim of the Society is faithfully to convey the ministration of the Gospel of Christ to our fellow-countrymen chiefly in the newer portions of the Colonies and on the Continent, **AND NO EFFORT IS SPARED TO SELECT SOUND AND FAITHFUL MEN.**

The Agents employed in the Colonies are 155 Clergymen, 31 Catechists and Schoolmasters, and 78 Female Teachers and Pupil Teachers.

These are labouring in the widely extended North American Colonies, **stretching from the ATLANTIC to the PACIFIC, including NEWFOUNDLAND, NOVA SCOTIA, NEW BRUNSWICK, UPPER and LOWER CANADA, RUPERTS-LAND, SASKATCHEWAN and CALGARY, and the FAR NORTH-WEST.**

Also in **SIX of the AUSTRALIAN DIOCESES, in NEW ZEALAND, SOUTH AFRICA, EAST and WEST INDIES, &c.**

A Missionary in connection with the Society is in the Diocese of Selkirk, where the Klondike Miners are now working.

The Society has 200 Chaplaincies on the Continent.

PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
LONDON

